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Non-Subscribing Presbyterian

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Notes of the Month.

The great European war continues to dominate the minds of thoughtful persons, and its wide-reaching issues become increasingly manifest. Already the congregations of our Non-Subscribing Church have been made to realise their deep concern in the titanic struggle now being waged in France. In some, deep anxiety on behalf of members wounded or in danger is one sad consequence. In others, the appeal to the young men of our country has evoked a ready response, and we know of several now undergoing preparation at some one of the different camps. We feel assured that they will render a

good account of themselves in this conflict on behalf of the higher interests of civilisation. Much as we may deplore war, and many and unmistakable as are its lamentable consequences, there is no doubt in our minds that we are contending for solemn principles which cannot and must not go by default. It is therefore a matter of immense importance that the young men trained in our community should have responded so readily. While we have no doubt as to the ultimate issue, we can only hope and pray that the patriotism of our people will not be paid for too dearly in the sad toll of human lives.

* *

But there are many amongst us who realise that the duties of non-combatants in such a national crisis are scarcely less serious and onerous. Even now it is being realised that we shall need all the voluntary labours of the active and the intelligent to cope with the distress due to the war. The distribution of money or goods is not easy, for if it is to be both prompt and fruitful there is need of the most careful investigation and the most thorough co-operation. If in our congregations there could be formed small groups of persons able and willing to make inquiries they could render really valuable service to their minister in his endeavours to meet the claims upon his sympathy and support. While we would not for a moment minimise the value of the efforts to make necessary articles for the combatants and those dependent upon them, the kind of service we suggest above is equally valuable, and far more likely to be

overlooked. We therefore throw it out as a suggestion to members of our congregations who feel a strong desire to give help without seeing their way to help in the accustomed modes of service.

* * *

It will be a source of satisfaction to many of our readers to learn that another useful agency for the doing of philanthropic work is to be added to the number of those connected with our Non-Subscribing Church. For many years the Orphan Society has looked after the interests of the young and afforded help when most needed. This is acknowledged not only by those who have experienced the direct benefits of such a fund, but is obvious in the gratifying additions made from time to time to its finances by generous members of our community. But there were some observers who felt that there were older persons who were in need of timely assistance. Some of these had received help from the Pargeter Fund, but naturally the latter, controlled in England in the interests of a large consistency, could not hope to minister to the needs of all our Irish cases. Hence it occurred to generous ladies in our community to make special provision on behalf of spinster ladies in reduced circumstances who are members of our Non-Subscribing congregations. This explains the genesis of the Bodel-Mackenzie Trust, the name by which it will be known when it comes into operation, and which will indicate to later beneficiaries the persons to whose happy instigation and generosity the launching of such a beneficent project was due.

* *

We regret to have to record the prospective removal from our midst, to take up ministerial work in England, of the Rev. J. Worthington, B.A., of Mountpottinger. By none will that regret be more deeply shared than by his fellow-ministers, who alone know of the amount of time and thought he devoted as Secretary to the successful inauguration of the new Sustentation Fund. Throughout many months he not only laboured strenuously on behalf of that object, but he was the means of

inducing others to give themselves whole-heartedly to its prosecution. While he is undertaking what we hope will be happy and successful work in England, we trust he will have the consciousness of good work done and gratitude well earned in the North of Ireland. Certainly he has our heartiest wishes for his success.

* *

Since our last issue, the book of Dr. Campbell's, which we announced as likely soon to appear, has been published, and has been reviewed very favourably in various newspapers. Perhaps it has not received the attention it deserved because of the war. However, we are convinced that its merits will commend it to our readers, and that it will form a most useful hand-book in our Churches and Sunday Schools. It should certainly help to remove the reproach we have heard not infrequently that our people are not sufficiently familiar with their own spiritual ancestry.



RELIGION AND WAR.

By Ullin.

"Only through the broken heart
Can Lord Christ enter in."

THESE two lines I have just chanced upon, and they give pause for thought. Personally or mystically the whole Church looks for the coming of the Lord. Many are the ways in which that coming is expected. We crave the Christ spirit, the Christ influence, as we have pictured it embodied in him who passed through humble country villages, and blessed little children, or entered into a boat with lowly fishermen, everywhere radiating peace and love, and speaking the word of healing to wounded minds and suffering bodies.

A vast accumulation of evil forces—of arrogance, of hatred, of worldliness has gathered for years past beneath the surface of civilization. The "three spirits of devils" (lust, wrath, and greed) have gone forth unto the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty.

Why are we at war? The answer will come readily enough. The British assent to the German Chancellor's taunt that they have gone to war because of a mere word "neutrality," and "a scrap of paper." But to them these spell the word "honour." Even so; yet these are only secondary causes.

Why does a volcano belch forth fire, smoke, lava, and ashes, and desolate the country for miles around? Because of the hidden forces, say you. Even so is it with this war. Our outer life is only the expression of the inner life. The real source of the war is in the ideals the nations have cherished, in those vast forces of united thought called "public opinion." And it was with these that Christ concerned himself. There were crying social problems in his day. His native land groaned under a foreign yoke. He resisted the appeal to take a political lead. "They would have taken him and made him a king." His work was far reaching. He concentrated upon an inner reform, he urged the cleansing of the inner life.

The race is slowly learning how wise his teaching was, and we to-day can do no more than apply that same teaching to present conditions. Past causes are to-day working themselves out, new causes must be set going to work themselves out in the future. The ideal of to-day becomes the actual of to-morrow. In our hour of suspense, when the dark shadow of death, of poverty, of suffering falls upon millions of homes, when the world and all it has to give crumbles away from us, surely through the broken heart will the Lord Christ enter in.



THE TRAGEDY OF LOUVAIN.

By M. T. Bedford.

THE sack of Louvain by a detachment of the German army has occasioned much adverse criticism. The announcement was received everywhere with bitter indignation, and the Press has published most strongly-worded declamations against the conduct of the Germans. The whole

civilized world is incensed at this unpardonable act of barbarity and vandalism.

As a discomfited detachment of Germans was retiring to Louvain they were fired upon by some of their fellow-countrymen in occupation of the town. The German Commander, presumably to conceal the mistake, ordered the town to be destroyed, on the allegation that the shots had been fired by some Belgian *Francs-Tireurs*. As the population of Louvain had been disarmed more than a week previously, this excuse can hardly be accepted. There is no justification for the crime of the Prussians; they must submit to the accusation of having sacked the town in a fit of brutal and tyrannous passion.

Louvain has been destroyed, and many of its noble buildings reduced to ashes. It was a beautiful old mediæval town, recalling by its magnificent historic monuments its flourishing state in the middle ages. Louvain was then the capital of Brabant, a province much renowned in those days both for intellectual and commercial activity. As capital, the position of Louvain was an important one. The wealthy and powerful citizens of the town had expelled the Duke of Brabant, and continued to rule themselves for the space of two hundred years. The Clothworkers' Hall, hallowed by six hundred years of admiration, testified to the industry of the people, the manufacture of broadcloth, a trade which has lived on until our own day, though its condition lately was not so flourishing as it had been in the middle ages. In those far off times they supplied the whole of Europe with woollen goods, and everyone was clad in Flemish cloth, with the exception of the wealthiest, who alone were able to afford silk from Genoa and the north of Italy. What a great centre of activity that old hall must have been when the merchants of Europe assembled there to do business.

Their intellectual reputation was even greater. In the XVIth century the University of Louvain ranked among the first in Europe. It was then a hundred years old, an

many famous men, among whom was Erasmus, had been connected with it. This ancient seat of learning had a celebrated old library whose contents were in many cases priceless. One of our most beautiful examples of the Gothic architecture is the Hotel de Ville, with its elaborately decorated exterior, rich in exquisite sculptures of subjects taken, for the most part, from the Old Testament. It was almost as old as the Clothworkers' Hall, having been commenced as early as 1448. Opposite this beautiful old building stood the Church of Saint Pierre, which dated from the same period. Its particular beauty lay in its wonderful stained glass windows, made of that beautiful, richly-coloured glass which was made in Flanders in the later middle ages, and which is now a lost art. The secret of its composition has been forgotten. The organ was magnificent, exquisitely adorned and carved by men who were imbued with the fervent spirit of the Renaissance. They thought that a church could possess nothing too beautiful, and they sought to give to their church their most perfect art and workmanship. And this was not all the glory of Louvain. There were several other churches, all noble structures, and many precious works of art.

This beautiful old town has been irrevocably damaged. It is scarcely conceivable. The world has lost a quaint old-world city in order to satisfy an outburst of German passion, or to exemplify Bismarck's theory that a conquered country should be terrorised in order to prevent the necessity of having to maintain a military guard. The loss to humanity and civilization is irreparable. It is a deed of barbarism unworthy indeed of the civilisation of any country, but especially so in the case of a nation like Germany, which prides herself on her advanced civilisation and culture. A loud cry has been raised throughout Germany that the Prussians are fighting for the defence of higher Teutonic civilisation against the onrush of Slavonic barbarism. It has been regarded as a deplorable fact that England is fighting against a na-

tion whose progress in philosophy and science ranks among the first, and in support of a nation like Russia, whose civilisation and intellectual progress are in a considerably retarded condition. Germanists may use these and many other arguments, but immediately active warfare began the first example we have of the standard of the so-called higher Germanic civilisation is the destruction of an old university town, not to speak of war waged on helpless non-combatants, old men, women, and children. This advanced nation, which has done so much to perfect the art of war, and to bring the system of militarism to such a high point of efficiency, has been the first, by its brutalities, to retard the progress of civilised warfare by a hundred years. It has re-brutalised war by its outrages, and redoubled its horrors. That the Germans were ordered to strike terror can be well understood, but that they should mete out destruction like that of Louvain is incomprehensible. The German nation can hardly complain if she reaps what she has sown, and if at the end of the war she should have to appeal to Russia for more merciful treatment than she has practised against brave, gallant little Belgium. But even to the Russian Cossacks we should attribute better feelings, and it is to be hoped that even they would not destroy an open town unoccupied by any armed guard of their opponents. The civilised world will expect Germany to answer scrupulously to these charges, and in future she will not be able to boast of her civilisation, which is in many respects inferior to the intellect and culture of the British and French nations.



"The world goes up, and the world goes down,

And sunshine follows the rain ;

And yesterday's sneer and yesterday's frown

Can never come over again."

—*Kingsley.*

"They never taste who always drink ;
They always talk who never think."

—*Prior.*

* A SHORT HISTORY OF THE NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND.

By John Campbell, M.A., M.D., LL.D.

IMPRESSIONS.

I.

By Rev. James Kennedy (Moderator).

Mr. Editor, though I cannot comply exactly with your request in regard to Dr. Campbell's timely little book I may, in virtue of my official position as Moderator for the year, be permitted to say that our people are entitled to respect and be proud of the able and well read author. It is seldom that a distinguished surgeon combines with medical and surgical lore so comprehensive a knowledge of theology and ecclesiastical history. And it is the simple truth that but for Dr. Campbell's initiative and able exertions our Non-Subscribing Association might never have been welded into a church governed by a Code of Discipline the provisions of which can be legally enforced, and that we are possessed also of a Sustentation Fund to which he and his family contributed so munificently. It is true, unfortunately, that two of our congregations so far stand outside our Church and Fund, but "aiblins they will tak tent and mend." The Fund is yet in the days of small things, but may we not indulge the hope that our wealthy members in general, and our less wealthy friends also, in proportion to their more limited means, will see to it that the generosity of our subscribing neighbours of the Presbyterian Church is at least equalled by the Non-Subscribers of our own Church. As to the book I may say that as the only surviving minister who enjoyed the services of Dr. Montgomery as Professor of Theology—for only a brief period it is true—its appearance is a great joy to me, especially the part dealing with Subscription *versus* Non-Subscription controversy, and supply-

ing, as it does, a clear idea of our position first of all laid down by the fathers of the Presbytery of Antrim, and subsequently by Dr. Montgomery and the Remonstrants. The only fault to be found—and it is rather a virtue—is that it stimulates us to imitate Oliver Twist and ask for more, in which connection Crozier's "Life of Dr. Montgomery," Latimer's "History of Irish Presbyterianism," and Dr. Montgomery's own "Outlines," may be recommended. From Latimer's book I quote the following, which will prove interesting:—"So late as 1826 the Synod rejected a motion of Rev. James Elder to make subscription to the Confession compulsory. On this occasion Dr. Cook supported the action of the majority as he held that there were things in the Westminster Confession which neither he nor any other member of the House could subscribe." Again "he (Cook) had not joined in the protest against re-admitting the suspended minister of Ballee after his avowal of Arianism, and he had been a candidate for a New-light congregation in Belfast." *i.e.*, the Second Congregation, now "All Souls."

I trust that the History of our Church will be read by all our people, and that a new edition will soon be called for. At all events, I tender to Dr. Campbell my sincere thanks for his timely *brochure*, containing, as it does, a wonderful amount of valuable information, and in type very gratifying to aged or ageing eyes.

II.

By Rev. Thomas Dunkerley, B.A.

The writer of this little book has done great service to our Church in the past, and in this new effort we have another valuable contribution to its welfare. Designed for the instruction of his own children, he has been persuaded to publish it in the hope of extended usefulness. This hope, we are confident, will not be disappointed. Written in a lucid and interesting style, it will secure the attention of old and young.

Though our Church in its organised form is very modern, it is the scion of a

* Belfast: Messrs. Mayne, Boyd & Son, Printers, Corporation Street. Cloth, 1/6; paper, 1/-.

religious movement which is at least as ancient as that of any other ecclesiastical institution. It is well that we should be reminded of our honourable ancestry. An eminent leader has told us that "we cannot rest contentedly on the past, and that we cannot take a step towards the future without its support." We bear our past with us, while the face of our Church is turned hopefully and trustfully to the future. This book supplies, succinctly and clearly the knowledge calculated to help our members to be equal to their duty of supporting and advancing their Church.

Lightly tracing the principle which we now recognise as Non-Subscription in "the early days of Christianity," he passes to the history of religion in our own land. St. Patrick, he shows, aimed to improve the lives and character of the people rather than to form a branch of the great Roman Church, and that resistance to the Roman sway was more prolonged in Ireland than in England or Scotland. He tells how the Scots from Ireland settled in the west of what had received from them the name of Scotland, were religiously affected by the views of refugee Waldenses, and afterwards by the Lollards. These refugees imbued them with the principles of progressive reform. "Such was the sturdy stock from which the majority of the members of the N.S.P. Church of Ireland can claim descent."

He shows that the original Confession of Faith in Scotland, after the Reformation, contained in express words that for which our fathers witnessed:—"We ought not sa meikle to luke what men before us have said or done, as unto that quhilk the Haly Ghaist speaks within the body of the Scriptures, and unto that quhilk Christ Jesus himselfe did and commanded to be done." It was under the influence of this old Confession that the early Presbyterian colonists in Ulster had been brought up. They resisted King James' attempt to enforce Episcopalianism, and were driven to seek a home across the Channel. So our ancestors in Ulster were partly the victims of reli-

gious persecution and partly colonists under the "Plantation of Ulster."

Sketching the establishment of Presbyterianism and its persecutions and persecutings, he tells how Subscription was sought to be enforced, and how Non-Subscription asserted itself.

Though this is a familiar story to many of us, yet this new relation is to be commended for the way in which it is re-told, briefly, yet strikingly.

This is a book which should be in the hands of all our members. Knowledge of our honourable past will stir an honest pride, and will do what is far better—prove an inspiration to future progression. Does not our Church show the lines on which Baxter's dream of "a liberal and comprehensive National Church which should include every shade of religious thought, in a common fellowship of love and service, as followers of the Master Christ," is possible to be realised?

III.

By Rev. M. S. Dunbar, M.A.

Dr Campbell in this short history of our Church traces in the course of one hundred pages the development of a principle according to the course it took in Ireland. That principle is that the most important thing in religion is the life, the character. That simple proposition may seem self-evident, and we may be inclined to ask, have men ever denied it? Not, perhaps, in so many words, but virtually they have denied it. All men feel it easier to perform a ceremony than to eradicate a bad habit, and to profess a creed than to build up a pure and noble character. Hence the tendency to substitute ceremony and creed for pure religion while we still admit that character is of the greatest importance. Good men in all the Churches will assent to this principle, but our forefathers accepted it as fundamental, and were therefore prepared to carry it out to its legitimate conclusions. So when they were met by the demand to subscribe a creed made by others they refused, for this reason amongst others, that it raised belief to an undue importance. They

then came to be called Non-Subscribers, but, that the Christian religion is above all a good life, was still a fundamental truth to them, and is a fundamental truth to us to-day—"the rock," as Dr. Campbell says, "on which our religion is founded." This principle is well stated in the first chapter, and it is emphasised in the last, where it is said of the Constitution of our Church, "it leaves ministers and teachers free to lay special stress on morals, and to devote their foremost attention to the cultivation of character."

How this principle of the supreme importance of character, which is true of religion abstractly considered, and especially true of Christianity, was obscured in the long night of Roman Catholic ascendancy; how its light began to dawn at the Reformation under the courageous leadership of Luther; how it became blurred in the confusion that arose when the ancient false authority was discarded, and men, though they professed to believe in the right of private judgment, conceded that right only to a few and denied it to the rest; how this principle of the Reformation, which had its root in the older principle of the supremacy of character, was seen to involve mental liberty, and issued in the refusal to sign human creeds by a section of the Presbyterian churches in Ireland and elsewhere; how these Non-Subscribers struggled for years to keep their Church free from the domination of creeds; how in Ulster the staunch and consistent ones were obliged to withdraw in 1726, and again another group in 1830; how these two groups shortly joined hands and formed an Association, and at last became united under the name of the Non-Subscribing Presbyterian Church of Ireland—all this is briefly but clearly traced in this short history. It ought to find a place in the homes of all our people. In the Sunday School it ought to become a text-book, for, next to principle, nothing binds us to our Church more than a knowledge of its history. In an appendix an explanation is given of some of the theological terms used. There is also an index which affords the means of easy refer-

ence. The type is excellent. We desire to express our deepest gratitude to Dr. Campbell for this brief, but timely and interesting history of our Church. It adds much to our previous indebtedness to him.

IV.
By Ullin.

This book is a labour of love, penned by one who is bound to his Church by strong conviction and ancestral ties, and whose name is an honoured one in the community to which he has rendered such signal service.

From a sketch of the history of religion in Ireland since the introduction of Christianity, the author proceeds to outline the story of Presbyterianism and the developments which resulted ultimately in the stand taken by our Church for non-subscription to creeds and articles of belief, and the great importance of that firm stand to the Christian Church as a whole, even if our Church should scarcely be known among the other Churches.

The fact cannot be too strongly emphasised that our Church is the only organised Presbyterian Church in the whole world which boldly stands for Non-Subscription. As such it is neither Unitarian nor Trinitarian, though the more liberal and spiritual aspects of these two phases of Christian belief should have the fullest and freest expression in the atmosphere of tolerance which the Constitution of our Church endeavours to preserve. Christian origins are obscured in the mists of time and speculation. There are indications that more has been lost than retained. The difficulty of succeeding generations to appreciate fully the point of view of previous generations ought surely to restrain us from taking up too uncompromising an attitude either on the one side or the other. Truth does not lie in extremes. Both aspects may, in future, with the fuller light that is to come, be appreciated as the two sides of the one shield.

The impression the book has given me is, what a difficult lesson, the lesson of tolerance is, and how long it has taken

the Church to learn it. Dogma of some sort is necessary, whether compulsory or not, as the formulæ of chemistry are necessary to the student until the experiments he makes for himself can enable him to rectify them for himself, and exercise his own judgment with confidence. All these attempts at Subscription and Non-Subscription might be compared to those of the photographer trying to get his camera into focus.

We have changed from creed to principle. *Tolerance* is the great formative principle of our Church. Our work is even now largely pioneer work, and pioneers are necessarily few in numbers. Ours is it to beat down the path that shall be easier for the crowds to tread later on.

Written for his own sons, here is a book which ought to be incorporated into the Synod's scheme of instruction for our Sunday Schools, and its pages should be familiar to us old and young alike. Dr. Campbell, in choosing out of the vast mass of material he must have had before him, has employed his well-trained judgment in wisely rejecting, as well as in selecting, what should be put into his book.



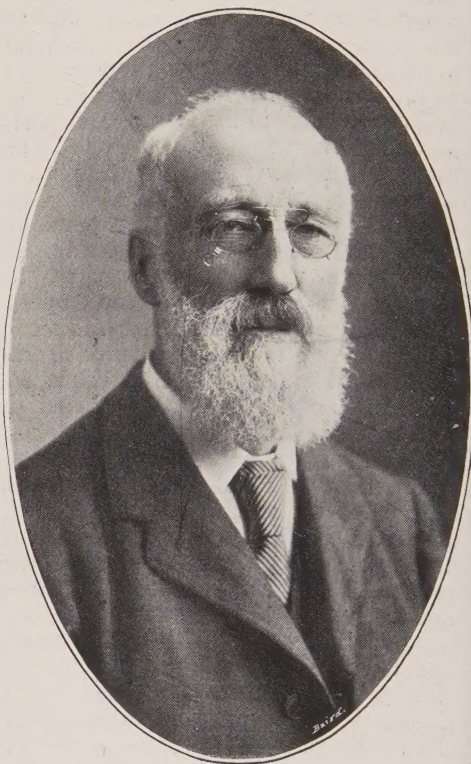
Obituary.

MR. JOHN ROGERS.

IN our last issue we briefly alluded to the sad death of the above gentleman, but were then unable to give full particulars concerning one so greatly loved and respected in our religious community. Two or three years ago Mr. Rogers had a serious illness, from the effects of which he never completely recovered, although he had since been able to devote himself to business with much of his former ardour. But a change for the worse took place, with the result that he passed away somehow unexpectedly on August 22nd, at his residence in Derryvolgie Avenue, Belfast.

Mr. John Rogers had for very many years been a prominent figure in Belfast, and was highly esteemed not only for his marked business aptitude and integrity of character, but also for his

kindly personal qualities. He was a native of Newtownards, one of two sons of Mr. Thomas Rogers, and was born on April 18th, 1839. While still in his teens he came to Belfast, and it having been decided that he should take up the linen business, he was apprenticed to the firm of Messrs. A. and S. Henry & Company, Limited. Later he transferred his services to Messrs. Henry Matier & Company, Limited,



THE LATE MR. JOHN ROGERS.

and his initiative and enterprise made him in due time a partner in the firm, with which he continued to be connected up to about fourteen years ago. He was next appointed managing director of the Brookfield Linen Company, but resigned that position owing to the state of his health. He became chairman of the Company, however, and in that capacity retained his interest in its management up to the time of his death. Although so intimately identified with the linen trade, Mr.

Rogers found other outlets for his activities, and as a director of the Belfast Ropework Company, Limited, and the Ulster Steamship Company, Limited, he had a large share in promoting the success of those two important undertakings. Notwithstanding the great demands made on his time by the claims of business affairs, he was yet able to render good service to the community in various public capacities. For many years he was a member of the Harbour Board, and as one in close touch with the commercial and industrial life of the City, he proved to be an ideal representative. He had great faith in the future of the port, and any well-considered scheme for the improvement of its harbour was assured of his enthusiastic support. His interest in higher education was shown by his association with the Royal Academical Institution, and particularly by his work as Chairman of the Board of Governors. In politics Mr. Rogers was a staunch Unionist. One of the old school of Liberals, he had parted company with Mr. Gladstone after the introduction of the first Home Rule Bill. Since 1886 he had been indefatigable, though in a quiet and unostentatious manner, in his support of the cause of Ulster Loyalists. He was a member of the Ulster Unionist Council. He was one of the founders of the Ulster Reform Club, of which he had acted as President, and was also a member of the Union Club. His principal recreation was golf, and for a lengthy period he was a member of the Royal Belfast Golf Club and of the Council of that organisation.

In religion, Mr. Rogers was well known as a thorough and consistent Unitarian, and a regular worshipper at the First Presbyterian Church, Rosemary Street. He had been Treasurer of that congregation, and had filled other offices of trust with wise counsel and kindly influence in the Church at large. He was on various Committees in connection with the Non-Subscribing Church, and when illness caused his absence from meetings in connection therewith, his kindly personality and capable business qualities were greatly

missed. His wife, Eva, third daughter of Mr. William Harlin, whom he married at Kingston-on-Thames, died in Germany in 1899. He is survived by three sons and two daughters. His eldest son, Mr. Fred Rogers, is a Director of Messrs. S. T. Maclean, Limited, linen merchants; the second son, Mr. Sydney Rogers, is connected with the Brookfield Linen Company; the third son, Mr. Leslie Rogers, is now at Cairo, in Egypt.

The funeral took place on August 25th. In accordance with the wishes of the deceased, it was strictly private. After a service at the house, the interment was in the City Cemetery, where the remains of Mr. Rogers were reverently laid to rest beside those of his wife and a beloved daughter, who predeceased her parents; Rev. Alexander Gordon, an old and intimate friend, officiating in the house and at the grave.



Reports.

Unity Guild.—The last excursion of the season took place on Saturday, 12th September, when a visit was paid to the dairy of Mr. Grainger, at Craigavad. The Guild is again to be congratulated on having excellent weather, for, though the morning was somewhat rainy, the afternoon was clear and dry. True, on the return journey a second, though brief deluge visited Belfast. A fairly large party alighted at Craigavad Station, where we were met by Mr. G. L. Phelps, the genial minister of Holywood congregation, whose guests we were for the time being. The dairy was reached by traversing a steep pathway through fields and woods, the views across the lough gaining in beauty as we ascended. At the dairy we were cordially welcomed by Mr. Grainger himself, who at once expressed his keen regret that we had not been able to come during milking time. The regret was mutual, but as milking hour could not possibly be postponed we had to make the best of the situation. As it was, we learned many things and saw much that was exceedingly interesting. The Craigavad Dairy is essentially a

non-tubercular establishment. And indeed it would be an exceedingly clever germ that succeeded in penetrating the watch and ward so efficiently maintained by Mr. Grainger and his staff. A copious supply of pure spring water, hot and cold, superheated steam, good ventilation, scrupulous cleanliness everywhere, Jeyes' fluid and lime-wash, these provide advance and rear guards the most courageous germ could never pass. We visited the byre, and found it tenanted by some ninety cows. The building is new, sufficiently large for one hundred animals, and designed on a most liberal scale. The usual air space per cow allowed in byres is five cubic feet. Mr. Grainger's cows enjoy the unwonted luxury of ten cubic feet, and we hope they appreciate his generosity and show their gratitude in the only way open to them. Certainly they looked a happy and contented company. No cow is allowed to enter this Craigavad paradise till she has passed a tubercular examination. Each left horn bears the number of the vet.'s certificate of health, the right horn being branded with the date of the examination. No cow is allowed to remain in Mr. Grainger's service for a longer period than ten months. From the byre the milk is carried in cans to the cooling and bottling machine—a combined piece of clever mechanism that works almost automatically. The cooler is simply a vertical copper tinned chamber through which a copious supply of cold water is constantly passing. The milk flows over the outside of the chamber, and during its passage its temperature is reduced to slightly above that of the water. From the cooler it passes into a store tank, and thence into a trough provided with a float, so that the milk is always maintained at a constant level. From this trough issues a series of taps, which are really automatic syphons. These are normally in the "off" position, but when the neck of the bottle is thrust under the tap it automatically opens and allows the milk to issue. The milk syphons into the bottle till it reaches the level of that in the trough, when the flow automatically ceases and the bottle is full.

In withdrawing the full bottle the tap again closes. Each full bottle is then closed by a wood-pulp disc, and the milk, in half and full quart quantities is ready for delivery. It will be noticed that from first to last the milk is not touched by hand. Equal care is taken with the milking cans and pails. These are all first thoroughly scoured with hot water and then sterilised with superheated steam. But all this effort would be thrown away if the same amount of attention were not given to the bottles themselves. The returned bottles are first soaked in warm soda and water. They are then placed in hot water, and each is cleansed by a circular revolving brush (driven by a steam turbine) rinsed with water and placed on a rack to dry. We were told that the bottles come from Austria and the pulp discs from America—two facts that gave one pause for thought. After sampling the milk, which was certainly the finest flavoured we had ever tasted, and expressing our great appreciation of Mr. Grainger's kindness, we started on our way for Holywood. Here we were most hospitably entertained by Mr. Phelps and our Holywood friends. We showed how much we valued their kindness by the onslaught we made on the good things provided. We were invited to see the church after tea, and on our return to the schoolroom found that arrangements had been made by Mr. Hugh Erskine for holding a small social evening. As we gathered round the welcome fire and took part in the spirited guessing competition, we felt, and by no means regretfully, that autumn had given a friendly hand shake to winter. After a few suitable remarks from the President, to which Mr. Phelps aptly replied, one of the most successful excursions the Guild has ever had was brought to a close.

* * *

Ballee—Our Reports column sets forth evidence of the fact that our churches are responding splendidly to the appeal for money for the Prince of Wales' National Relief Fund, and that in various other ways our people are engaged in the alleviation of distress caused by the war. We are glad to

have an opportunity of reporting these efforts, and consequently it is with equal pleasure we report an effort by our friend Rev. J. H. Bibby, of Ballee, which is worthy of all emulation by those in a position to do so. Mr. Bibby has placed at the disposal of the Government six houses belonging to him at the mouth of Strangford Lough for the use of sick and wounded of Co. Down regiments, irrespective of creed, and the good offices will be performed by Drs. Thos. and Washington Tate, of the Co. Down Infirmary. These medical gentlemen, it will be remembered, are nephews of the late Rev. T. H. M. Scott, M.A., the respected immediate successor to the Rev. Dr. Montgomery, of Dunmurry. These are most excellent and practical arrangements as made by Mr. Bibby, and will no doubt be highly appreciated by those whose misfortune will place them in the midst of such kindly and helpful provision.

* *

Ballyhemlin.—On Monday evening, August 31st, a large gathering of friends took place in the Orange Hall to give a "send-off" to Mrs. Robert Gilmore and family on their leaving for America. In the meeting there were friends present from America, some of whom will be returning with Mrs. Gilmore. Ballyhemlin, like other congregations of the Non-Subscribing Presbyterians, can ill afford to lose any of its members, especially those who have always been willing and ready helpers in all the social activities of the church. A substantial tea was provided, and games and songs helped to pass a very pleasant evening. The best wishes for the prosperity and happiness of the family in their new home was expressed, as well as the hope that they would keep us informed from time to time as to how they were getting on. The proceedings closed with the singing of "Auld Lang Syne."

* *

Belfast : First Church.—A large congregation attended the First Presbyterian Church, Rosemary Street, on Sunday evening, 13th September, when the first of a series of three addresses on "German Militarism ; Its Meaning

and Menace," was given by Rev. H. J. Rossington, M.A., B.D. In the course of his remarks Mr. Rossington related some of his experiences whilst a resident in Germany and Austria, in which countries, he said, he was most kindly treated by all with whom he came in contact. Militarism was instilled into their lives from the commencement, and the fundamental principle of all their thoughts was that force and might was right, and not any sense of justice. In a word, they considered how they could inflict upon their enemy more than he could inflict upon them, and so prove themselves the better men. Referring to the German students, he said they had to serve one year instead of two years, and bear the expense themselves, and this they readily did with an inflated sense of honour. Since the Thirty Years' War, Prussia had become more and more a military force in Europe. The truth had undoubtedly stamped itself upon the minds of the people, and their power as a warlike nation had become a tradition throughout the whole of the country. Behind every manifestation of power and might they could see the same leading and predominating thought. That thought which was abroad everywhere in Germany was that it was by power and might that all progress was brought forward. It was understood that Germany required expansion, and it must have colonies. It must expand or it must fall. If, therefore, Germany had the power and the might to get and to keep their colonies, it had, according to their views, the right. All the precepts of religion must become of little worth to them, as they believed it was by the power of strength and might that Germany would advance in the nations of the world. That belief had to be overcome. He (the speaker) was a man of peace, who had a great and deep love for Germany, but they had to free the world from that kind of thing, not only for the good of other people, but for the benefit of the people of Germany themselves.

* * *

Cairncastle.—The annual Sunday-School treat took place on Friday, 28th

August. The day was unfortunately very wet, so that the whole time had to be spent in the school-room. Nevertheless the games and sports were heartily enjoyed. Tea was served at about 3, and further refreshment in the form of lemonade and cakes at 7 o'clock, shortly after which the party broke up.

On the 3rd July there was a choir excursion to Portrush. On arrival at Portrush the majority of the party made their way to the cliffs and basked in the sun, whilst two or three of the company went to the town and procured material for a pic-nic. A visit was paid to the Giant's Causeway by the electric tram leaving the Railway Station at 1-20. The weather was ideal—genial sunshine, refreshing breezes, and azure sea. The day was thoroughly enjoyed.

* * *

Dunmurry.—The amount of the collection here for the Prince of Wales' Fund was £12 16s. 7d. This congregation is represented on a committee, non-sectarian in character, for the work of meeting cases of want arising out of the war.

* * *

Greyabbey.—The annual excursion of this congregation was held on the 5th August to Portaferry, undoubtedly one of Ireland's beauty spots. Whether it was the prospect of a delightful outing or the desire to give a hearty welcome to the new minister, it is certain that there was a record turnout, over one hundred parents and children, all told, being present. The drive to the most southern point of the Ards was thoroughly enjoyed, as was the tea which was served on arrival. The afternoon was spent variously. The scholars engaged in their usual games, others went by motor ferry boat to Strangford, whilst the less enterprising contented themselves with quiet walks in the beautiful Walter Demesne. At 6 o'clock a start was made for home, and Greyabbey was reached at 8 o'clock, all feeling satisfied that it was one of our most successful trips.

* * *

Holywood.—After the morning service on September 6th a short meeting

of the congregation was held in the schoolroom for the purpose of making a presentation to Mr. W. H. Niall Nelson, our treasurer, on the occasion of his recent marriage. Rev. G. L. Phelps occupied the chair, and after briefly speaking of the high regard in which Mr. Nelson is held, and his valuable services to our church, called upon Miss M'Alester to make the presentation. In an exceedingly neat and witty speech Miss M'Alester voiced the sentiments of the meeting, and handed to Mr. Nelson an illuminated address, the work of Mr. John Vinycomb. A handsome grandfather clock, specially made by Messrs. Sharman D. Neill, Ltd., also forms part of the presentation, but is to go direct from the makers. Mr. Nelson, in returning thanks, spoke feelingly of his father's interest in our church, and expressed his willingness to do all in his power to maintain the tradition of willing service.

Collections taken up on Sunday, September 13th, for the Prince of Wales' National Relief Fund amounted to £27 5s. 6d. This has been forwarded to the Lord Mayor of Belfast.

* * *

Killinchy.—On Sunday, August 23rd, a special service was held at 4 p.m. in connection with the Prince of Wales' National Relief Fund. The Rev. Gerald Farrington, Vicar of Killinchy, took part in the service, and the Rev. D. J. Williams preached an appropriate sermon regarding the issues at stake. We were particularly pleased with the services of Mr. Farrington. We also noticed present members of the Church of Ireland and of the Presbyterian Church. There was a good congregation, and the collection amounted to £5 14s.

* * *

Kilwaughter.—The scholars of the Kilwaughter Sunday-school held their Annual Fete on 25th July. They assembled in the school-room at 3 o'clock, and after singing a hymn they marched, led by the Kilwaughter Flute Band, to a field kindly lent by S. M. Baillie, Esq. On arrival tea was served by the Misses Wallace, A. M. Wallace, Boyd, and Gingles, assisted by Messrs.

Nelson, Esler, and M'Keown. Unfortunately the children had only just settled down to the enjoyment of their annual treat when bad weather intervened and sent them back to the school. All concerned, however, combined heartily to make the best of adverse circumstances, and what with games and dancing, a pleasant time was spent till 10 o'clock at night, when the proceedings were brought to a close.

* * *

Larne.—The first Sunday in September of the present year will long be remembered in our congregation, inasmuch as within the ten days preceding, the death of four members occurred, at ages ranging from nonagenarianism to that of an infant two months' old,, viz., Mr. John Wallace, a Kilwaughter farmer, of whom it is no exaggeration to say that a kinder or gentler spirit ever returned to God; Mr. Hugh Nelson, a respectable and much respected workman, killed accidentally in Larne Aluminium Works; the infant daughter of Mr. Bob Wallace, Jun.; and Miss M'Dowell, Barn Hill. With suddenness occurred also the demise of Mrs. Fleming, Matron of Larne Workhouse, and wife of Mr. Malcolm Fleming, Master thereof, and a member of Larne congregation. Mrs. Fleming was an ideal officer, invariably discharging her onerous and often trying duties with a tact, intelligence, and kindness to the many poor unfortunate creatures entrusted to her care, that won their affection for her when living, and their deep sorrow now that she is gone. For several years Miss M'Dowell was unable to leave her room or bed, but almost to the last she enjoyed life, and was remarkably cheerful, always evincing a kindly interest in her friends and neighbours, as well as in all good and charitable projects brought under her notice. She was liberal in her givings and a generous supporter of her church and congregation, and while strength lasted, most regular in her attendance at public worship. Gentle, quiet, and undemonstrative, shrinking from publicity, her left hand knew not what her right hand did. Only to Omniscience are all her deeds of charity known.

The services in the congregation on the Sunday named were appropriate to the occasion, the large assemblage of worshippers present standing with heads reverently and sadly bowed, while the "Dead March" (Saul) was rendered on the organ by Mr. Holmes, the organist, with his usual refined taste and artistic feeling. The special collections were in aid of the Prince of Wales' Relief Fund, and amounted to £43.

* * *

Moneyrea.—In response to the appeal in aid of the Prince of Wales' National Relief Fund, the collection on Sunday morning, September 13th, amounted to £22 1s.

* * *

Mountpottinger.—The Bangor Presbytery has acceded to the request of Rev. Joseph Worthington, and with much regret consented to release him from the oversight of above congregation on 31st October to take charge of Heywood, near Manchester. He leaves Ireland taking with him the best wishes of his Presbytery and other friends for his success and happiness of himself and Mrs. Worthington.

* * *

Templepatrick.—At the close of service on Sunday, 16th August, a congregational meeting was held to consider in what way help could be given to relieve distress caused by the war. It was decided in the first place to take up a special collection on the 30th August, and secondly, that on that day the situation should be further discussed with a view to the formation of a committee, whose duty it should be to direct subsequent effort. The minister occupied the chair. The congregation was unanimous in its decisions, and the opinion was expressed that it would be a great matter if the constituent members of the General Synod could unite as one body to do its share in the great work of alleviation which will, alas, so soon become necessary.

The foregoing report was unavoidably held over from last month. We have now to report that the collection for the Prince of Wales' Fund was taken up on 30th August, and amounted to

£5 11s. 10d. The scholars of the Sunday School, under the direction of Miss Getty, are engaged in knitting and other work for the good of the soldiers, and this work is also being taken up by members of our congregation.



ECHOES.

The city heretofore known as St. Petersburg is in future to be called Petrograd. This apparent innovation is in reality a return to the name which Peter the Great's second capital had borne from the beginning. All the old books published in that city during the latter part of Peter's reign, and those of his immediate successors, bear the word Petrograd on the title-pages. "Grad" and "gorod" are two forms of the same word, which means "city" or "town." Etymologically it signifies an enclosed space, and belongs to the same root as the English word garden. It occurs in hundreds of Slav geographical names, as, for instance, in Novgorod ("new town"), Ivangorod, Elizabetgrad, Euxinograd. Constantinople itself is often called in Russian the "Emperor's City"—Tsaregrad. During the reigns of the Empresses Catherine and Elizabeth the mania for adopting foreign names was rife in Russia, and on many places known in old Russian history German names were bestowed, most of which remain to this day. After the Treaty of Berlin, when Count Ingatjeff, who had been Russia's Ambassador in Constantinople, became at first Minister of the Interior and then President of the Slavonic Society, he, Kamaroff, and a number of other Slavophiles started a movement in favour of altering those German names to their Russian equivalents or to the original Slav appellations, wherever there were any such. In time, no doubt (says Dr. E. J. Dillon in the "Daily Telegraph") Peterhof, Oranienbaum, Yekaterinburg, Orenburg, and a host of other places will also be re-christened, and Count Ignatieff's proposal will be fully carried out.

The following is an extract from a letter to one of our readers, and sets forth an account of what some Unitarians in the north of England are doing.—"I don't know how the war is affecting you, but we here have our time fully occupied. At the mill we have large Government contracts, and are working overtime. Aunt S—— is busy with Red Cross work, and she has helped to organise a working party which has sent in already about 500 garments, shirts, jackets, and socks. We have now made arrangements to house, feed, and clothe about 40 Belgian kiddies in X and district. We are having two boys. The firm has subscribed handsomely to the relief fund, and our managers are giving 5 per cent. of their salaries as long as the war lasts. The boys will be interested to know I have joined the Volunteers, and am drilling and shooting three times a week. Of course I am too old for service, but I shall be ready for the last ditch when the time comes. Quite a number of boys and men from around here have gone, some of whom you would know. J. H. T. is at S——, in the Prince of Wales' Own Yorks Infantry, and has volunteered for foreign service. Of course all we can think of just now is war, so please excuse my warlike letter."

* * *

It is interesting to note that up to the present about six thousand Belgian refugees have been provided with accommodation in various parts of the kingdom. London, of course, has also its goodly share of these. There are some 3,000 of the Jewish faith; many of them hail from Antwerp, and are located at the Jews' shelter, and among their co-religionists in the East End. As most of them are of Russian origin they have been visited by Countess Benckendorf, the wife of the Russian Ambassador, who has contributed to their support. A disused workhouse in the district has been converted into workmen's dwellings, where hundreds of the refugees are housed under quite happy conditions. Workrooms have also been improvised, and in a few days the London County Council will fit up a

school for the children, and arrange evening classes for the adults. It is characteristic of Jewish philanthropy that a scheme at once practical and well organised should be so readily carried out.

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